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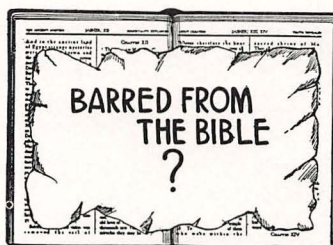
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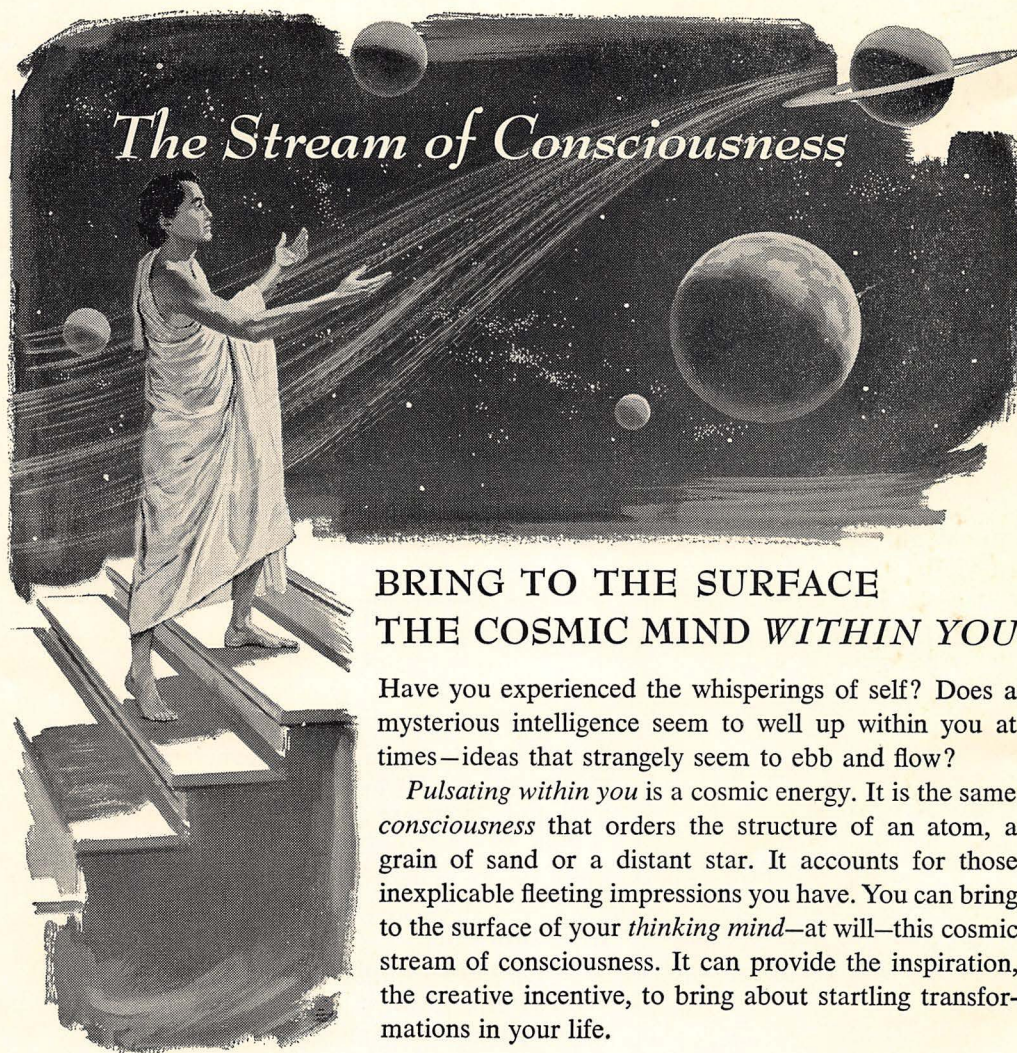
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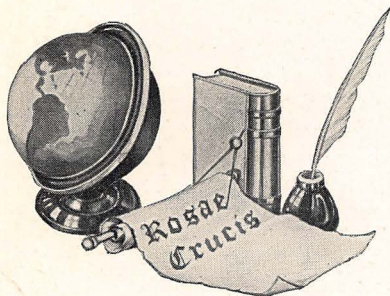
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA 95114, U. S. A.

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

THE ROSICRUCIAN ORDER AMORC

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$3.50 (£1/5/7 sterling) per year. Single copies 35 cents (2/6 sterling).

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless declared to be official communications.



OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, **The Mastery of Life**.

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Volume XLII

July, 1964

No. 7

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DR. H. SPENCER LEWIS

August 2 is the twenty-fifth anniversary of the transition of Dr. H. Spencer Lewis, first Imperator of the second cycle of AMORC in America. (See page 247 for further details.)

THOUGHT OF THE MONTH

By THE IMPERATOR

RE-CREATING MAN FROM BLOOD CELLS

RECENTLY, a physicist in Australia recommended a "Life Banking" movement, which would "establish freezer banks to store blood." With the development of the biological and life sciences, it was believed that eventually blood cells could be scientifically evolved into an embryo, then a foetus, and finally a human infant! In this way, the individual, it was theorized, would live again in a physical body reconstructed from his blood cells.

The hypothesis further stated that the cells, following their genetical code, would build a body similar to the one from which they were extracted. Also, the genes in these building blocks of life embodied in the blood cells would retain their original instinctive urges and basic memory impressions to be carried over. It all suggests a kind of *reincarnation* of the physical organism in its minute form.

Is Anything Impossible?

Is all this fantasy? Is there any scientific basis? In today's age of science only the ignorant and inveterate cynic will say that anything is impossible. If, however, something proposed for the future is obviously contrary to known *established* natural laws, then there would be justification for doubting its possibility. Where such laws are not apparently violated, the most amazing predictions have a potentiality of fulfillment.

This theory by the Australian physicist is founded upon recent discoveries by scientists in the field of biology. The first general account of this breakthrough regarding how life is formed appeared, we believe, in the periodical, *The Scientific American*. Undoubtedly, it was previously circulated privately in scientific abstracts exclusively for scientists. In essence, the discovery is this: There is a molecule in the human fertilized cell which is called in abbre-

viation DNA. It is estimated to weigh two ten-trillionths of an ounce. Half of this molecule is provided for by the sperm and half by the ovum. All of the genetic characteristics of the individual's hereditary inclinations are embodied in the DNA.

By means of the tremendous magnifying property of the electronic microscope, the structure of the DNA molecule has been determined. "It is a helix," that is, similar to a coiled ladder. The coils are tight, and it is estimated that there are *billions* of them in one cell.

The arrangement in the DNA molecule, that is, the combination of its four chemicals in units of two in specific colors, constitutes a *code*. This is the code which directs the building of the cell structure of a particular organism. It not only indicates a species such as the human, but the genetical characteristics of the particular human. The color combinations are red with blue and green with yellow. "The names of the four basic life chemicals of the DNA are *Adenine*, *Thymine*, *Guonine*, and *Cystosine*."

The interesting aspect of the phenomenon is that the DNA helix, or spiral, divides and transmits the exact particular arrangement of its code to the new units. Each DNA molecule is like a templet, or a stencil, to use a simpler analogy, which duplicates the code characteristics of its living form. It is stated that the DNA manufactures its own assistants. These assistants are similar molecules known by the initials RNA. Both the DNA and RNA are called "nucleic acids because they are found in the cell's nucleus." The *gene*, known to biologists for some time, is a segment of the DNA molecule.

Biologists have long been puzzled as to how a cell *knows* how to perpetuate its exact kind. Through eons of time, living cells have gradually built up their

respective codes that manifest in a specific living form. In other words, these DNA molecules produce templates of themselves. But just why do they do so? We can understand how a master magnetic tape will reproduce a duplicate recording of itself. However, in the case of the DNA, so far as is known, it is not directed by any outside intelligence. It appears to direct its own division and select those units and color combinations which will serve its inherent nature.

Poetically, mystically, and otherwise, there has long been reference to the immanent intelligence of the living cell. It has been implied or definitely expounded that the cell is teleological, that is, that it has a conscious purpose, a seeming plan for its function. Leibnitz, the philosopher, in his *Monadology* suggests that there is a predetermined intelligence within each cell, causing it to have an unavoidable duty to perform.

Modern science explains and has fairly well demonstrated how the DNA molecule makes just the right selection of units to transmit and to re-establish its life code. If this were not done in such a precise manner, the subsequent life form might deviate from the predecessor. Something else quite unlike the parent organism would develop.

But what causes the precise arrangement and selection by the DNA, which is an exceedingly complicated affair? Is it mind? Is the DNA molecule really purposeful? Has it consciousness in the sense that it realizes both its objective and the operational procedure to attain it? The operation appears to be mechanical, that is, the attraction is perhaps mechanical; but just why the particular attraction, or selection, is made is not yet known. Is it a mechanical attraction like that of different poles of a magnet? Are the different colors of the units of the DNA molecule of different polarities, causing them to combine as they do? Mystics, philosophers, and scientists will probably carry on a polemic discussion of this subject for many years to come.

Substances, by the *necessity* of what they are, have a specific nature. It could be a natural law for certain inherent forces in substances to have definite and uniform reactions. Objects

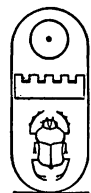
are attracted by gravity by the nature of their mass and what, for want of a better name, we may call force. Yet we do not think of a rock, for example, as being predetermined to fall to the ground at a certain time and place. Rather we presume that it is an inevitable natural law for it to fall when conditions are proper.

An Initial Cause

Perhaps the vitalist, the mystic, and the theologian can reconcile their views with science by expounding that there is *an initial cause* behind all change which institutes the laws of phenomena, causing them to act in varying mechanical ways. This proposition would seem to be more sound because the DNA code, it has been asserted, can be altered and interfered with by strictly physical means, showing that it apparently has no inherent purpose that cannot be changed. For example, environmental influences can bring about mutations in the arrangement of the code. The result, then, is a difference, either gross or minute, in the living organism. In other words, its transmitted characteristics are changed.

The next forward step is to learn to *read the code*. Watching it in operation is one thing; knowing what its different arrangements mean in term of characteristics being transmitted is an entirely different thing. When man is able to interpret the DNA code, he will have it within his power really to be a creator. He can, if he masters the technique in a future century, possibly manipulate the development of life as he desires it. He will be able to translate a particular arrangement of the DNA code so as to know whether it possesses potential physical or mental defects which will ultimately appear in the final organism. He will then be able to correct such tendencies.

Occult lore has long referred in fantasy to the coming of a super race of men and women. If the control and direction of the transmission of the life code becomes a possibility, then man will not have to wait for the slow process of evolving a super race. It took eons of time for the particular life code to bring forth *Hominidae*; the man creature. This was accomplished mostly by the gradual impact of external forces



to which the living organism was exposed, as well as by behavioral changes.

The questions could also be asked: What code would be preferred? What kind of race for the future would be considered the ideal one? If such super humans were scientifically created, it would seem probable, as the theory of the Australian physicist suggests, that the blood cells of such beings would be preserved so as to produce replicas of them when needed.

A number of months before this scientific discovery of the life code was

announced, a science fiction play was produced in the Francis Bacon Auditorium at Rosicrucian Park which remarkably enough paralleled this theme to a great extent. It dealt with the transmission of cells from one organism to another so that the particular intelligence of the cells' components would be possessed by the organism in which they were transplanted. Then came the announcement by science of the DNA code of life. Truth can be stranger than fiction—or, at least, fully equal to it in appealing to the imagination.



Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

August: The personality for the month of August is Ludwig Erhard, Chancellor of West Germany.

The code word is **LOOK**

The following advance date is given for the benefit of those members living outside the United States.

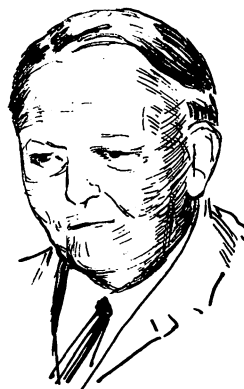
October:

The personality for the month of October will be Lester Pearson, Prime Minister of Canada.

The code word will be **JOLE**



LESTER PEARSON



LUDWIG ERHARD

*The
Rosicrucian
Digest
July
1964*



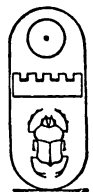
IN MEMORIAM

The greatness of a man is not to be judged by the fame and acclaim that he receives during his lifetime. Waves of emotionalism pass and the object of them may soon be forgotten. The real greatness of an individual is determined by the permanence of his efforts. What impact has he left upon society? What thing has he done that will continue to remind men of him in the future? In fact, for many men their prominence and the love and respect held for them have grown and not diminished with time. Some of the world's renowned personalities were not really discovered, their contributions to humanity realized, until after their transition.

Dr. H. Spencer Lewis, first Imperator of the present cycle of the Rosicrucian Order, AMORC, was one of these. Time has conferred upon him further laurels. Many more thousands of persons throughout many more nations of the world have been benefited by his monumental efforts than when he lived. The quality of his writings, the consequence of his prolific talent and cosmic inspiration, have withstood the vicissitudes of the dynamic, changing age in which we live. His work continues to have personal value and to be of as practical use today as when the ideas first flowed from his mind and pen.

A great mind possesses a certain prognostic faculty. It penetrates deeply the current events and circumstances and can envision their far-reaching effects into the future. Dr. Lewis was capable of this, as is evidenced from the republication of his articles currently in this periodical. Although they were written several decades ago, they yet have the freshness of today.

Dr. Lewis passed through transition, the Higher Initiation that comes to everyone, on Wednesday, August 2, 1939. In accordance with his wishes, his earthly remains were interred beneath a pyramidal monument in the Akhnaton Shrine in Rosicrucian Park. It is the annual custom on the anniversary of his transition to hold a brief memorial service in Rosicrucian Park at the Shrine. This year the simple ceremony again will be held on August 2, Sunday, at 4:15 p.m., Pacific Daylight Saving Time. All Rosicrucians who can be present are cordially invited. Those who cannot are asked, if possible, to hold a minute of silent tribute to the memory of Dr. H. Spencer Lewis at 3:15 p.m., their local Standard Time (4:15 p.m., Daylight Saving Time).



ELIZABETH J. BROWN

The Value of Simplicity

*Its meaning
in a complex world*

SIMPLICITY seems far too dangerous for adults of normal intellect. Freedom from cunning or stratagem, from duplicity, complexity, or obtruseness, is for idiots and very small children. We seem obsessed with a fear of simplicity and cannot accommodate anything unmixed or uncomplicated with artificiality.

One of the purest examples of simplicity in recorded history is the life and teaching of Jesus of Nazareth. Because of his dangerously simple doctrine, he was put to death. Not long after, man began to distort the singleness of his life with outrageous complexities until today we have obscured its essential meaning. We have twisted his simple truth into hundreds of complicated dogmas. In adulthood, we cease to believe them; yet we encumber our children with these same dogmas, which deceive and disappoint them in turn. We compound the first duplicity with another and another until the child's basic honesty recedes into the subconscious where it remains fearfully hidden. So, we perpetuate ourselves and our follies.

*And all our yesterdays have lighted
fools*

The way to dusty death. . . .

*Life's but a walking shadow, a poor
player*

*That struts and frets his hour upon
the stage*

*And then is heard no more: it is a tale
Told by an idiot, full of sound and
fury,*

Signifying nothing.

The lot of the idiot would seem, ironically, less defilable. H. D. Thoreau

tells us in *Walden* of an encounter he had with a village idiot. This inoffensive, simple-minded pauper, whom Thoreau on occasion had seen used as fencing stuff, visited him and expressed a wish to live as he did. He told Thoreau with the utmost simplicity and truth that he was "deficient in intellect." These were his words: "I have always been so," said he, "from my childhood; I never had much mind; I was not like other children; I am weak in the head. It was the Lord's will, I suppose."

To Thoreau, the man was a metaphysical puzzle: so simple and sincere in all that he said; and in proportion as he appeared to humble himself, he was exalted. It seemed that from such a basis of truth and frankness their intercourse might go forward to something better than the intercourse of sages.

E. B. White in *The Door* describes beautifully, tragically, one who could not cope with modern duplicity. His sad, bruised, and buffeted hero begins by stating, "Everything is something it isn't." He takes us down the twisted corridors of his mind, through the papier-mâché gates of religion, marriage, and togetherness to ultimate exhaustion and nothingness. "The ones with the small prefrontal lobes will win," he concludes, "because the other ones are hurt too much by the incessant bumping."

The Paradox

One ponders in his secret moments the paradox of the dark ages. Who survived the degradation of wars to build again? Wasn't it the simple and the unlearned? Hadn't "enlightened man" in his duplicity destroyed what the then civilized world had gained in the way of truth? Perhaps in this age we have again reached our crossroad.

Surely, we have obscured the simple, strong basis of our heritage when we knowingly announce that a man's color or race denies him the right to walk in dignity. James Thurber's lemming tells us, "You kill, you mangle, you torture, you imprison, you starve each other. You cover the nurturing earth with cement, you cut down elm trees to put up institutions for people driven insane by the cutting down of elm trees."

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1964**

Angry minds since ancient days have attacked mankind's propensity to obscure truth. They have championed the need for simplicity in all things, from the broad scale of international affairs down the gamut to each individual's daily existence. Today, we have such angry minds as J. D. Salinger, whose novel, *The Catcher in the Rye*, is a pointed condemnation of all of us in our phoniness. He lets us see poignantly how we appear through the eyes of a sensitive teenager who earned the role of misfit by reacting to life as though somehow he had miraculously escaped a thorough indoctrination in duplicity. He blundered through his private, complex world, searching for some measure of honesty, to find it only in small children.

Harper Lee speaks through children in her remarkable novel of the South, *To Kill A Mockingbird*. Here the reader discovers the beauty of simplicity executed by the village lunatic. This isolated, ostracized individual is able through his simplicity to accomplish for the town what they—able-bodied and supposedly able-minded—cannot accomplish for themselves. The child, Scout, pleads with her father not to reveal this to the populace of the town, for "it'd be sort of like shootin' a mockingbird."

In her childish honesty, she knew that "mockingbirds don't do one single thing but make music for us to enjoy. They don't eat up people's gardens, don't nest in corncribs, they don't do one thing but sing their hearts out for us. It's a sin to kill a mockingbird." She understood the inability of the ordinary adult world to comprehend simplicity. She knew that somehow they would bespatter it.

Ray Bradbury also largely speaks through children in *Dandelion Wine*, demonstrating the ability in children to comprehend the beauty of life, living, and dying in their own simple terms.

We are so dependent on predigested ideas, so entangled in superfluous gestures that Thoreau even suggested we could easily come to the end of our lives without ever having lived. Inasmuch as we consistently relegate the beauty of simplicity to idiots and very

small children, perhaps—as Thurber's lemming advises—we ought to rush down to the sea and drown ourselves.

Something there is in each of us, however, that is honest, true, uncomplicated, simple, which we secretly perpetuate. As a whole, we are more humane, more feeling, than we were five hundred years ago. Our progress has, nonetheless, been ponderous and slow. Perhaps the age of the thinking individual is dawning. It is long overdue.

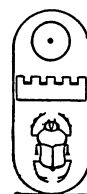
Singleness of Purpose

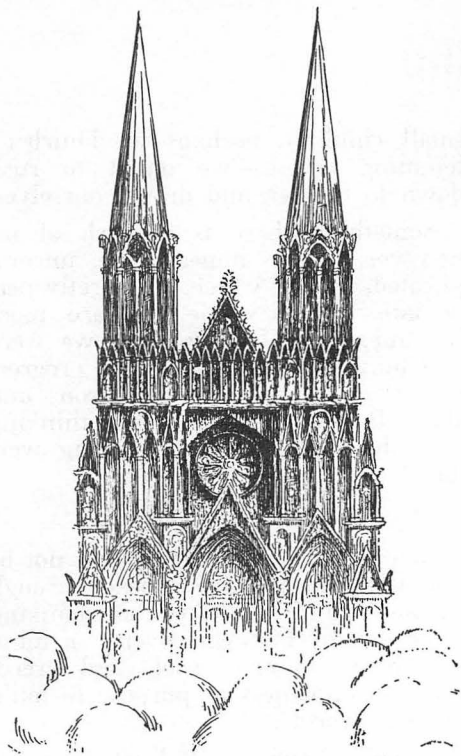
Incredible as it seems, may it not be that all men could live in peace through the absence of duplicity; that mankind could destroy his own poverty of mind and body, misery, grief, and greed, through singleness of purpose to build a better world?

Sinclair Lewis in *Babbitt* cries out against the seemingly insurmountable obstacles besetting man in his attempt to strip away self-made foolishness. He concludes somewhat pathetically in Babbitt's advice to his son, "Take your factory job, if you want to. Don't be scared of the family. No, nor all of Zenith. Nor of yourself, the way I've been. Go ahead, old man! The world is yours!" What he could not do for himself, he hoped desperately his son and his generation might accomplish with the same set of rules. This forlorn hope placed in our children on rare occasions bears fruit.

A shining example in our times of greatness achieved through individual simplicity is the life of George Washington Carver. Here was a man deeply involved in the subterfuge of our society; yet able to remain aloof and untainted by it, to walk and think in simple humility, to achieve unheralded greatness. He was a thinking individual to whom we are all indebted.

Perhaps herein lies the key: The only things of importance happen in the minds of individuals. If so, then let the cry of our times for simplicity, directness, and honesty be heard clearly, distinctly, by each of us; otherwise, as Edna St. Vincent Millay wrote: "And he whose soul is flat—the sky/Will cave in on him by and by."





Cathedral Contacts

THE ENDURING CONTROVERSY

Part I

By CECIL A. POOLE, F. R. C.

THE ENDURING controversy is applied here to man's points of view concerning materialism in contrast to idealism, matter to mind, or science to religion. It is basically the controversy that has developed through his thinking and conclusions, and his understanding of first and final causes.

Primitive man looked around him and saw many manifestations. He, therefore, believed that the universe in which he was placed, for some reason he could not fathom, consisted of a multiplicity of things, and he set out to use them: First, to satisfy his own physical demands for food, warmth, and satisfactions of various kinds; then, to satisfy his curiosity as to what certain conditions and phenomena meant.

He began to speculate, and through speculation he reached conclusions; he developed explanations for the multiplicity of conditions and manifestations that he observed. He then began to

collect a documentary, as it were, of these explanations that had become his beliefs. As these beliefs were given more and more authority, they became doctrines, principles, taboos, superstitions, a part of his inheritance, and the beginning of both religion and science.

At first, man was not as concerned about trying to explain phenomena as he was about trying to live with them although he found explanation a means of satisfying his curiosity. Lightning, for example, was a phenomenon which must have seemed very strange; and since he could not connect it with any of the other physical day-to-day happenings that he had to deal with, he probably associated it with a god, that is, with a force outside himself. This idea led to his conception of another world in which there were beings like himself, only greater or super beings, and that is how the anthropomorphic concept of a deity came about—a concept still accepted to a degree by some and as fact by many.

Throughout man's history, then, he has discussed himself, his place in the universe, the nature of the universe, and the nature of the cause that brought both him and the universe into existence. Gradually, there developed two basic forms of conclusions and arguments for explanation and understanding. These fall into two general classifications to which, today, we apply the terms *materialism* and *idealism*.

To summarize the meaning of these terms, materialism states that the ultimate reality—the basis or foundation of all things, their cause, and their being—is of the same nature as the universe which we can physically perceive with our senses. In other words, that which makes an impression upon our physical senses is material. The materialist believes that this material is the essence, the substance, and the final explanation of the stuff of which the universe is made. Materialism implies that the material is the ultimate reality and that the final decisions and conclusions concerning all things, including man himself, will be explained eventually through understanding it.

The idealist, taking the opposite point of view, states that there are conditions, values, and realities that lie outside the area of the material, which is a tempo-

rary, transient manifestation of energies and forces that lie behind it. Although not the earliest philosopher to spell out the concept of idealism but one of the most famous of the early thinkers in ancient Greece, Plato conceived a world of ideas. He believed that for everything that exists in the material world, the idea of that thing exists in another world.

For example, take the idea of a sphere, a common ball like a billiard ball, made of material substance. There are many balls, man-made and in nature. Throughout man's history, he has upon occasion had some relationship with a sphere, that is, a round material object. Either he has made it from some material or he has found rocks or other substances already in that form. Therefore, just as primitive man found a multiplicity of all things, there was a multiplicity of balls, or spheres.

The Platonic Concept

According to the Platonic concept of idealism, the idea of *sphere* is separate from any one or any number of spheres. There have been literally billions of spheres, or balls, but none of them is the *idea* of a sphere because the idea exists outside the physical world. Therefore, any sphere in the physical world is only an incomplete and somewhat inadequate representation of the ideal. Thus idealism says in substance that true value, ultimate reality, lies in a world that transcends that of physical manifestation and that the real and the valuable are in the realm of ideals, of the nonphysical, or, as some would say, of the spiritual world.

I have oversimplified the basic premises of materialism and idealism, but I believe this explanation summarizes in general what most of those accepting either system would agree they represent fundamentally.

One of the forms in which controversy has continued to endure in relation to these concepts was brought out in the latter part of the nineteenth and early part of the present century as a result of the rapid advances in various fields of science, particularly physics and biology. Darwin's *Origin of the Species* probably did a great deal to exaggerate or emphasize the controversy between science and religion be-

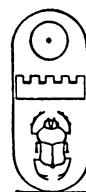
cause it appeared to many adherents of certain religious principles and faiths that his concept of man's being an evolving, biological entity instead of a momentary creation by an anthropomorphic God was an absolute sacrilege. They considered that man existed independently and separately from the rest of the universe; that he was a Godlike and God-made being and could not have evolved from other forms of life.

I shall not attempt to outline the evolutionary controversy. I use it only as an illustration to point out how a theory of vital importance to the concept of biology, as we know it today, became the trigger, as it were, that so suddenly and radically set off the controversy between religion and science. Those who, independently of religion, continued to adhere to an idealistic philosophy also found themselves in conflict with various scientific points of view even though their disagreement was different from that of religion and science.

The idealist did not always resent the advances of science. In fact, the true idealist acknowledges the validity of the physical world just as much as does the scientist. He does not in any way wish to depreciate the importance of the material as possibly some religionists do. He only wants to give proper credit where he believes proper credit is due. In other words, the idealist tells science to do all the research and manipulation in the material world that is possible for it to do.

He believes that it is man's destiny to learn about the physical world, to learn how to use it to live in it more satisfactorily; but he also acknowledges that the material is not the final reality; that something brought about its existence and causes it to continue to be what it is; that there exists a force different from the material itself. It is the force that causes the material *to be*. The philosopher is not so concerned as to what that force is called. Religion calls it *God* or the *Absolute*, but we might as well call it the *First Cause*, the *fundamental reality*, or the *ultimate and final reality*.

Instead of calling these comments the *enduring controversy*, my first thought was to call them the *eternal controversy*. Immediately, however, there



flashed through my mind that this is not an eternal controversy because the Eternal has nothing to do with it. This is purely a man-made controversy. It is man's attempt to understand himself and the universe. It is not a controversy that existed before man. It is one that came into existence only with the advent of man's thinking.

Therefore, to examine on a common-sense basis the conflict that exists between science, religion, and mysticism, as well as all other idealistic forms of philosophy, is to cause the intelligent individual to conclude tentatively that the lines of demarcation between them are established within the limitations of man's mind. The conflict and controversy result merely from his limited point of view.

One thing we can know for sure—and it is a point upon which both the idealist and materialist should agree—is that regardless of what man thinks about ultimate reality, it is not going to be changed. Whatever it is and whether the materialist or idealist is proved eventually to be right or wrong, ultimate reality will be the same from the beginning of time until its end.

In spite of the fact that man may suppose the conclusions reached by scientists with regard to the nature of the physical world and the development of

life upon this planet to throw doubt upon religious or mystical interpretations of the universe, the fact is that, regardless of such suppositions, he will continue to seek answers to the questions he asks.

The *ultimate reality* will continue to exist, man will look for it, and the interpretations of its nature will be as varied as those who seek it. What is needed today is not a continuing effort to fan this controversy but a realization that there are many factors in the universe that man cannot grasp completely.

(To be continued)



The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



We never reach our ideals, whether of mental or moral improvement, but the thought of them shows us our deficiencies, and spurs us on to higher and better things.—TRYON EDWARDS

Questions:

Does *charm* represent inner development?

What are we working toward in life?

Who answers our prayers?

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***The
Rosicrucian
Digest
July
1964***

ROBERT FROST's poetry appears as crisp as the brisk New England climate in which he lived. The deceptively simple and carefully chosen homespun words are often symbols of a deeper meaning which escapes the casual reader's notice.

While a fundamentally religious nature is evident in his verses, his feelings about God have long puzzled many. Interviewed by journalists a year or so ago, he answered an inquiry as to his religious beliefs by saying: "I am an Old Testament Christian."

Frost seems to have been amused by the puzzlement over his definition but gently turned aside all efforts for an explanation. His death in Boston on January 29 this year increased rather than diminished the interest in his religious beliefs.

Research so far has been able to discover only one church with which he ever acknowledged personal identification: the Swedenborgian "New Church." His mother, a devout Swedenborgian, saw that her children regularly attended the New Church Sunday School and afternoon worship services throughout Robert's formative years in Lawrence, Massachusetts.

Frost was not thereafter known as a churchgoer, but he never disavowed the profound influence on his life and thinking of this early religious background. At a press conference on the occasion of his new professorship at Amherst, he said: "Philosophy, that's another subject I'm going to teach. Philosophy of what? Of Life. What's my philosophy? That's hard to say. I was brought up a Swedenborgian. . . . I'm a mystic. I believe in symbols."

Swedenborg, whose extensive theological writings suggested a complete revolution in Christian life and thought, was a renowned 18th-century scientist and philosopher. Widely recognized as a pioneer in breaking away from the literal dogmatic interpretation of the Bible of his day, he based his doctrine of Bible symbolism on the cause-effect relationship between the spiritual and natural levels of human life.

Frost spoke much of his attempt "to say matter in terms of spirit and spirit in terms of matter." In his essay, *The*

A Poet Defines Himself

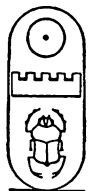
"I'm a mystic,"
said Robert Frost

Constant Symbol, in which his definition of poetry is most clearly stated, he wrote: "There are many other things I have said about poetry, but the chiefest of these is that it is metaphor, saying one thing in terms of another. . . . Every poem is a new metaphor inside or it is nothing. . . ."

In the light of the Swedenborgian key to the psycho-spiritual meaning underlying the parabolic language of the Old Testament, Frost's cryptic reference to himself as an "Old Testament Christian" begins to make sense. Especially as illustrated in this quotation from Swedenborg's *Christian Religion*: "The outward forms of the Jewish Church (as described in the Old Testament) were all symbolic of the heavenly and spiritual nature of the Lord and His kingdom—that is, of love and charity and faith thence—consequently of such things as are of the Christian Church. Thus when these outward forms . . . are unfolded and as it were unwrapped, the Christian Church is disclosed."

The breadth and universality of Frost's poetry may also be related to a distinctively Swedenborgian concept, now finding expression in the world-wide interest in religious unity. Swedenborg was a pioneer of the ecumenical movement in that he saw the New Church not as a particular sect, but as a movement of renewal in the church at large. The ecumenical movement seems a partial fulfillment of his prediction.

To Swedenborg, the heavenly life was open to every man as long as the love of God was expressed in charity toward his neighbor. He believed that every man should be left in freedom to interpret his own insights. What better expression of Robert Frost's poetic philosophy could be found?



What Have You To Declare?

WHEN YOU ARRIVE at the border of a strange country, you are met by Customs men who ask: "What have you to declare?" You open your trunk and your suitcases, and there, amid the everyday clothes and toilet articles and personal trivia, you come upon special things worthy of your—and the Customs men's—attention.

In early summer, young people are going out from university and school, going out on many roads to seek what is to be. They are entering a strange country: They have treasures and useful things to declare.

The knowledge they have stored away will help them to bring this new world into focus. The thoughts and feelings and emotions they have accumulated will control their behavior. How they put together knowledge and thoughts and actions will decide their standard of living and their happiness.

At this significant point in time, the future is not a novel that can be read at leisure, but a journey that forces itself upon you day after day. It is a journey on which every skill, every rule of behavior, every wise thought, and every ounce of stored up driving power will be put to use.

Wise Travellers

Wise travellers carry a list of their valuables to facilitate their passage through Customs. . . . How much knowledge have you? The sum total will surprise you because it has come to you in dribblets year by year, grade by grade. You have probably never thought of it as a thing in itself, but only by bits and pieces.

Take note, now, of its richness. This is stored not only in factual things like dates and formulae, mathematical rules and biological data, economic science and the plots of plays. You have also stored away sensory images, discerning appraisals and memories of experiences. All of these have been subjected to your intellect and assimilated by your imagination.

Now you will unpack and put these things to work. If you keep your valuables locked up as a private possession, if you look upon all you have learned as something to be enjoyed in a cell separated from the pulsating life around you, then what you own is not declarable valuable property. If you put it in bond with the idea of opening it at some future time, you run a great risk of losing it and during the interval you will be missing a lot of interesting things. . . .

This is not to say that your list of assets is complete and finished. The greatest foe you will meet in your effort to get along in profession, business, or workshop is to allow your mind to develop the idea that you know enough.

Every new sight and experience widens the area of your awareness of what there is yet to learn. Draw a circle an inch in diameter to stand for the knowledge you now have. All around it are great spaces of the unknown. Then draw another circle having twice that diameter and let the space between circles stand for what you will learn in the next twelve months. Notice that you have a new and wider area of contact. The larger circle touches the unknown at many more points. You have extended your world. . . .

To be content only with what we know is to deprive ourselves of the joys of discovery, but we have to exert ourselves to reach out for this new knowledge. The accumulated thought of mankind is ours for the effort of taking. It is our rich inheritance. It is the basis of our wisdom.

Knowledge consists of things that are known; intelligence relates these known things to things that are yet unknown and produces new ideas. It is intelligence that gives us the ability to discern relevant things, to put together things that ought to be joined, and to keep distinct things that ought to be separated.

Besides knowledge and intelligence, you have to list ability and efficiency. Ability, we are told in history books, was a requirement for a seat at King Arthur's Round Table; it is also a requirement for any position of public or business responsibility today. You are not going to be taken from your

school desk and given a seat behind an executive desk without showing some other ability than that of sitting. . . .

Qualities of Mind

There are several qualities of mind to be included in your list. Consider discipline. You have learned certain fundamentals, like respect for others' property and rights; respect for the law and honesty and integrity; and respect for proper authority. These you learned under tutelage; now you are crossing the border into mature responsibility and you will be on your own. You have to substitute inner discipline for outer. There are two sorts of obedience, the second far and away the more important and more gratifying: obedience to others and obedience to your own principles.

Have you some discretion and prudence tucked away in a corner of a suitcase? Discretion takes thought of consequences, and prudence governs actions. In an essay he wrote for the *Spectator* in 1711, the great essayist Addison said: "There are many more shining qualities in the mind of man, but there is none so useful as discretion; it is this, indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them."

To be prudent, you need to know how to distinguish the character of troubles and problems and to take the time to make wise decisions about them. This means, on occasion, seeking advice. To accept counsel is a common characteristic of great leaders: It is usually the weakling who feels himself too big to take advice.

The three qualities, discipline, discretion, and prudence, tend to give you self-mastery. There have been men who were capable of governing a world, but who could not rule their own restless minds. . . . Patience is another attribute that is of value. It is true that it is not always wise to wait, but it is desirable to cultivate the ability to wait if it should become advisable.

George Bernard Shaw wrote: "Do not be in a hurry to succeed. What would you have to live for afterwards?" Someday your home town may erect a statue to you, but, as Aunt Em said to

the farm hand in *The Wizard of Oz*: "Don't start posing for it now." You have work to do, and probably more work and planning are spoiled by impatience than by any other fault.

Patience is not apathy or resignation to events: It is a waiting for fulfillment while we work efficiently toward our goal, accepting every reverse and delay as something to be amended by new enterprise.

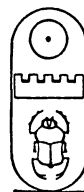
Have you some modesty in your kit? It is very necessary when starting out in a profession or in business. In a great painting, every detail and every brush stroke claims permanent existence for its own sake, but it must surrender its individuality for the sake of the whole composition.

People talk about "having an aim in life." Have you one? It is your program for yourself that gives direction to your life in this new world whose border you are crossing. Those get along better who form some definite idea of where they are going and what they are going to do. Mental pictures of the territory help you to find your way through it.

You need to decide what your purpose in life shall be. It may be a fast dollar, or it may be to contribute to society so that your name and work will be remembered for centuries. Robert Louis Stevenson didn't earn enough by his writing to keep himself until he was over 30, but his remarkable poetry, his tales of other lands, and his stories like *Dr. Jekyll and Mr. Hyde* are known to millions of people. On the other hand, some glib writers are paid thousands a year for fleeting paragraphs that are discarded and lost to mind when the newspaper has been scanned; their effective work lasts for mere minutes.

It is characteristic of intelligent people that they live largely in the future. Planning for the future, mapping out the route to be taken, working toward realization of their aim: All this is part of their joy of living. The great thing is to advance, so that you feel at the end of your career that you have in some measure fulfilled the potentialities that you now believe yourself to possess. . . .

Not all men are qualified to reach the very top, but everyone can rise to heights where he will be making the



most of his talents. Something to avoid is the preening of yourself on trivialities. To pass a thread through a hundred needles in two minutes; to multiply nine figures by nine in your head; these argue definite dexterity of body and capacity of mind, but nothing comes of either.

Your ambition and the spirit with which you enter upon exploration of this new country will be modified by the ideals you have accumulated. Ideals are dreams of desirable things which you hope to make real.

No material benefit, from a fashionable suit to a latest model car, will ever compensate a mature person for the sacrifice of his ideal. Here is an area of life wherein the team plays no part: Everything that matters begins with an individual confronting his own mind and conscience in a room by himself. . . .

Honesty is a big factor in character. A man of character keeps his promises to everyone, regardless of the worth of the person to whom he made his promise. He is not honest because "honesty is the best policy," but because honesty is part of his way of life.

Out of these virtues you build personality, which is your personal identity. This is what enables you to realize yourself as an harmonious whole, to be truly great. It is the sum total of the effect you have on other people, made up of reliability, of natural self-expression, of thoughtfulness, of fidelity, of chivalry, of ability to get along peacefully and happily. It is the outward expression of an inner reality, not a cosmetic applied to the surface. . . .

Have you in your baggage some of that fire-cracker quality called "enterprise?" It is the ability to think and do new things. It is the aptitude for action which puts knowledge to work.

There is still room for enterprise within the large patterns of organization which dot the world today. The secret is to lose no chance of putting your ideas to work. It doesn't matter if your eyes see or your mind invents six or a dozen stupendous opportunities: if you have not the up-and-go energy to act on one of them, you are stagnating.

All the vision and desire in the world will not add an iota to your success unless you have also the energy to work. . . . People who fritter away their time are cheating themselves into bogus happiness. They are stuffing into the coffers of their one irreplaceable lifetime a senseless accumulation of trash, odds and ends of sensations, experiences, fads, and synthetic emotions.

After choosing what path you shall follow toward your destination, you need to add perseverance. Like the matriculation diploma, which is given only to those who finish high school honorably, and the gold medal for the Olympic race, the certificate for attainment in a profession, in business, in industry, is given only to those who run the full course. You must finish what you start. A bright pyrotechnic beginning must not be allowed to fizzle out. You have passed the time of life when the immediate moment is all that is real.

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IN RETROSPECT

Charles Dana Dean Chapter of Winnipeg, Manitoba, Canada, is still enjoying in retrospect the dinner and evening's enjoyment it gave itself back in February. As the secretary, Frater Hector Turnbull, writes, it was an evening to remember.

After dinner, the entertainment began *Impromptu* (Schubert's *in A-flat*, that is), played by Soror Scarth. Then came the surprises: Frater Schwartz as an escape artist complete with chain, rope, padlock, and handcuffs; and Frater Jackson, the emcee, as a calypso singer. Operating the projector, Frater Stan Spysznik showed two films to bring the festivities to a close. One of the films was the AMORC *Aegean Odyssey*.

The Real Yankee Doodle

— With Feather!

AMERICA'S favorite patriotic song, *Yankee Doodle*, written back in 1758, tells of a real colonial who actually did stick a feather in his cap and call it "macaroni"!

"Macaroni," in those days, was the word for a real dude. It referred to the Macaroni Club of London, a clique of dandies who affected the extreme styles of France and Italy. "They came home with the airs of a dancing master," a journal of the day says, "their wiggles tied with ribbons and their hats adorned with all the trinkets of a milliner."

The research department of John B. Stetson Company, the American hatter, dug this fact out of the archives. Half the hats the company ships to the stores have to be ready-trimmed at the factory with harmonizing feathers, metal emblems, and ornamental buckles. There's even a growing demand for all-feather hat bands—something even the Macaronis never thought of.

The *Yankee Doodle* of the patriotic ditty, though, was no myth, but an aristocratic gentleman of New England. His home still stands in Norwalk, Connecticut. He did ride a horse into town; and he did make news by sticking a feather in his hat.

Incidentally, the song was not sparked by the Revolution but by the French and Indian War eighteen years earlier. The words were not written by an American but by a Dutchman. The tune already sung for a century, originated with the English Cavaliers in derision of Oliver Cromwell.

The real *Yankee Doodle* was Thomas Fitch, son of the Governor of Connecticut. He was a captain in the Connecticut Militia when in 1758 a call came for reinforcements for the British



General Abercrombie, then on his way to hard-pressed Fort Ticonderoga.

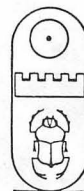
Until then, the Connecticut Colonists had felt far removed from the French attacks in the north. Farmers and tradesmen of the Militia had their hunting guns but no uniforms. With the call to duty, they gathered before the Fitch home and were about to depart when Thomas' sister, Elizabeth, cried, "Wait! Soldiers should wear plumes!" Running to the chicken house, she gathered a handful of feathers; and the men, grinning sheepishly, stuck them in their hats and rode away.

Two days later they arrived at Fort Crailo across the Hudson from Albany where a Dutch surgeon, Dr. Richard Shuckburgh, was visiting. The sight of the Yankee farmers with the feathers in their battered tricorne hats prompted some new verses for the familiar old tune.

It caught on and became a legend. When British troops landed in Boston to enforce the Stamp Act, a newspaper reported, "The sons of liberty met them playing the *Yankee Doodle* song."

In the cemetery at East Norwalk there stands a stone inscribed:

In memory of
Thomas Fitch Esqr.
who died Janry 16th, 1795
in the 70th year of his age
son of Governor Fitch
Colonel in Revolutionary War
Called *Yankee Doodle*
by the British.



RODMAN R. CLAYSON, Grand Master

Sacred Animals of Ancient Egypt

Part I

THE SEEMING obsession of the ancient Egyptians for animals has for many years been greatly misunderstood. Certain animals were cared for and worshiped because they were true repositories of the beneficent or perhaps even dangerous forms of the divine power. It is well known that the ancient Egyptians clothed their gods with external manifestations and symbols. The people frequently saw the manifestations of their gods in the numerous animals with which they were surrounded. The veneration of the sacred animals continued throughout the age of culture and civilization of ancient Egypt.

The late M. Zakaria Goneim, eminent Egyptian archeologist, in his book

Lost Pyramid, wrote that an animal would be selected to be a place of manifestation of a god in the same manner as a statue would be fashioned to serve as a material medium for the appearance of the divinity in the temple. A single beast would be selected as a place of manifestation for a god as his statue presented a convenient place for his functional appearance.

Although we probably should, it is difficult to avoid the phrase *animal gods*. There is no question that animals did play an unusual role in Egyptian religion although we will probably never know how certain gods came to be associated with certain animals. An animal devoted to a god was to be cherished and respected just as much as the physical structure of a temple.

What was the meaning which animals possessed for the early Egyptians? In the beginning they were probably symbolic of various Egyptian tribes. Peoples other than the Egyptians venerated animals. In a way that we can understand, all peoples respected animals in the sense that there was fear of some of them, there was the great strength of some animals; there was also a mutual dependence of man and



beast, making a strong bond. This could explain animal worship wherever found, but in ancient Egypt the obvious difference was that the relationship between an animal and the Egyptians had religious significance. Their religious importance is beyond question. There was a strange link between divinity and the actual beast.

Long a student of Egyptian history, the Imperator of the Rosicrucian Order has written: "Animals were worshiped as early as the beginning of the feudal period of Egypt. However, most Egyptologists—and we must concur—do not think that this is indicative of a decline in the Egyptian religion. The animals were worshiped, at least for a considerable period, because they *symbolized* some virtue or power which men revered. Animals and birds were strong, swift, virile, cunning, or pretty. In these living creatures, therefore, men saw objectified the qualities which they desired for themselves, either here or in the next life. It was a religious duty for them to reverence the animals, not for themselves, but for those qualities which they exhibited."

Then, too, the Egyptians regarded animals as more than symbols or totems. The creatures deserved to be cared for and worshiped because, as stated before, they were true repositories of forms of divine power. In each town the tribal god was incarnate in a particular animal, such as a lion, cat, or falcon, and protected by a taboo.

In the beginning of the historical period just prior to 3000 B.C., the place of the original tribes with their different cults seems to have been taken by nomes or provincial districts. The tribal gods were dispersed over the whole country—each nome or each town, even each village, having its separate deity, its own god. These local deities have often retained the old appellations, but in many cases they were known only by some attribute used in place of the old proper name—that is, for example, the lion goddess who was worshiped at Memphis was known as Sekhmet, the powerful and the avenger. In the eighteenth dynasty at Medinet Habu, Sekhmet was the fire goddess. She represented the fierce heat of the sun for the annihilation of enemies.

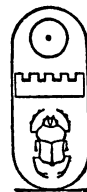
With the passing of time, there was the fusion of a number of clans, each of which possessed its independent religious life and cults. The historical destiny of Egypt brought together many of these cults. It is well known that nothing of ancient Egypt was ever discarded; the new was merely added. Whenever the more general cults were introduced, they did not supplant the ancient gods. They were superimposed on them; and the old gods were thus given new attributes, and the attributes of the new gods altered to retain some of the attributes of the older gods they already incorporated.

(Continued overleaf)

RECENT MUSEUM ACQUISITION

By Ptolemaic times, the animal gods of ancient Egypt had become less individualistic although still retaining a recognizable semblance of their former identities. This plaque, recently acquired by the Rosicrucian Egyptian, Oriental Museum, represents a composite, "Toutou-Tithoès, son of Neith," as the Temple of Kom Ombo calls him, "whom his mother has sent into the world to protect the whole country." Like a symbolic tableau this single image represents the chief god of the spirits and the spirits which he commands, its purpose being the protection (of the one who dedicates it) from illness, the sting of serpents, the prick of scorpions. In other words, these are divine emissaries of the avenging goddesses, Neith, Bastet, Sekhmet, by whose will the scourges are released.

Toutou's tail becomes a cobra and a cobra precedes him. His lion body has a human head crowned, the headdress surrounded by the heads of several animal gods of the company of avenging spirits which he leads. Not always the same, those mainly appearing are seven: the bull, the crocodile, the cynocephalic ape, the ibis, the ram, the jackal, the lion. Here, the two on the left seem to be those of the crocodile and the ram; on the right, the bull (broken) and lion.



Eventually, there arose the idea of a distinction between the god and his perceptible manifestation. His statue, or cult image, was only a kind of manifestation which fixed in one place the universal divine essence. From this starting point, it became possible to believe in the fundamental omnipresence of a supreme divinity whose local forms were merely aspects complementary to each other. The creation of figures of composite divinities was only an expression in a perceptible form of a belief in a single divine omnipresence, despite the diverse earthly manifestations.

Composite Divinities

Where sacred animals were concerned, a god was given the human body with the head of the particular animal. For instance, in the earliest times, the god of the desert cemeteries was the jackal god Anubis. He insured proper burial. When mummification became common, he was looked upon as the master of embalment. In the early period, Anubis was shown as a reclining jackal. In later periods, the god was depicted on papyri and in temple reliefs with a human body and a jackal's head.

Because animals were looked upon as being divine, deities that were conceived of as animals received human figures with the heads of the animals sacred to them. Thus Sobek, the crocodile god, was venerated at Bubastis and at Ombos as a man with a crocodile's head. The relationship between a god and his animal could vary greatly. If Horus is said to be a falcon whose eyes are the sun and moon, and whose breath is the wind, it might be thought that this was a mere image to describe an impressive god. But the god was depicted as the falcon bird from the earliest times and was apparently believed to be manifest in individual birds.

The god Thoth was the scribe's patron. He had charge over everything having to do with intellectual pursuits. Thoth was concerned with the invention of writing, the evolution of languages, the recording of annals and laws, and the divisions of time. The ibis bird and the baboon were associated with Thoth. His human figure usually carried the head of the ibis.

It has become customary to say that an Egyptian figure symbolizes this or that. A symbol is a material object representing an abstract idea. In some areas of ancient Egypt, the hippopotamus was looked upon as evil, but the hippopotamus was not a symbol of evil. After all, the great animal *was* destruction. By killing it or by breaking a representation of it, to the ancient Egyptians evil was destroyed. There were, of course, other implications for the hippopotamus. At Thebes, Opet, the goddess of childbirth, had as her sacred animal the hippopotamus. It was believed that this goddess could either cut short or prolong the labor. In another area of ancient Egypt, it was the toad, Heqt, that assisted women in childbirth.

Symbols as figures of gods sometimes tell us something about the god, and sometimes they do not. To us, their meaning is sometimes elusive. This may be because the god was not always confined to a single mode of manifestation. To the temple priests, the figures were evidently symbolic; but to the masses, they were thought to possess an inherent power. Then, too, we are often involved with different periods of Egypt's history. The goddess, Hathor, for instance, in late papyri and even in royal statues, appears as a cow; yet she was rendered in the first dynasty with a human face, cow's horns, and cow's ears. This early appearance of human features was to be expected, for a god represented personified power.

It has been suggested that the animal figures were similar to pictograms. Graphic representations influenced the old Egyptian texts to read as if the animal-headed form did exist. As an example, this is true of the human-headed Ba bird. After death, man's personality consisted of Ba and body. The Ba bird is often shown hovering over the body or flying down the tomb shaft to rejoin it.

The very absence of a general rule and the variety of the creatures involved suggest that what in these relationships became articulate was an underlying religious awe felt before all animal life.

(To be continued)

IF DURING YOUR TEENS you gazed into a mirror and asked, "Who am I?" you may at middle age be ready to tackle the problem of self—the personal integration of the self's two natures. The word *self* as used here is not the conglomeration of a hundred different conscious "I's" battling for supremacy, but that totality of being, recognizable by a sense of resurrection or renewal and experienced by consciousness as a creative influx.

Growth toward this goal is both circular and spiral. It is a purposeful journey undertaken by consciousness toward an inaccessible but magnetically attractive center of energy lying dormant within ourselves. Here renewal takes place; but first the unconscious components of our nature must be faced, assimilated, and transcended by means of the special grace accorded those who work at this problem.

Many people spend years going roundabout through life, achieving normal success, perhaps, but influenced at times by strange, possessive emotions that rise up and blot out sensible decisions. From where or what does the ego, the composite of the conscious self, gather its power to act? To what power, greater than itself, does it habitually succumb? Why do we experience a positive emotion one time and its opposite at another, thereby destroying in the most determined way what we hold most dear?

The "Other" Self

It is hard to admit a personal relationship to a strange other self which proves stronger than any conscious will or choice, but it is the life task of each one of us to discover his relationship to this unknown self, as well as his relationship to the universe, both inside and outside of time. We are not merely a composite of what we have experienced and thought in this life. We have roots which reach into the unconscious energy of the universe.

This unconscious side of our nature is both our savior and our destroyer, depending on how we approach it. We are not merely a physical self, but an immaterial, eternal self whose completion must be achieved by synthesizing consciousness with its corresponding

LOUISE A. VERNON, F. R. C.

The Problem of Self

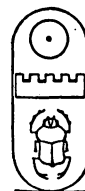
unconscious elements. The middle-aged person may well ask, "What is my eternal self? Who am I in the light of eternity?"

Not everyone is ready to tackle the problem of self. Some even deny there is a problem, but that does not change the facts. Thousands of documented case histories of normal and abnormal eruptions from the unconscious show discernible patterns constellating problems that must be dealt with by conscious decision. To become a complete self, we must free ourselves from the problem of opposites.

We deal with opposites all the time. P. D. Ouspensky describes the many "I's" belonging to each of us. We think the current "I" is the master in the house. When this "I" proposes to do something and the time comes to do it, we find another "I" has turned up. This "I" doesn't know anything about what the first "I" planned and, therefore, sulks, refuses, or resists the proposed action.

"If I have a free hour tomorrow, I'm going to write," a person might promise himself. The free hour comes, but the writer is not in the mood to write. Why is this? Ouspensky says that we live mechanical lives, living out previous impulses, thinking we have the power of choosing our actions, but in reality acting in the most mechanical way, taking the easiest direction. But there are moments when we can do something. These moments do not come often. We can *do* only when we make the effort to go against the flow of our mechanical selves. This effort must be conscious.

Some people remain mechanical all their lives and never realize they have a greater self; but the microcosm, after all, mirrors the macrocosm. In the arena of personal life, the problem of self can be solved in individual terms



with a satisfying relationship to the eternal if we choose to face our negative impulses and redirect their energy.

C. G. Jung points out the endless means by which an individual avoids meeting his true self. He joins organizations, studies yoga, hears lectures. But when will the work begin? The work itself is personal and so humiliating that it is no wonder people resist. There are real dangers involved. *Introspection* can give rise to balloon-like illusions which must be pricked in the world of experience before they are discovered to be false.

Some people reach totality by devoted attention to the outer circumstances of their lives, others by meditating and acting in response to their inner experiences. At some point, the real work must begin—that of assimilating the mass psyche in terms of individual experience. Whether this work is couched in the language of religion, psychology, metaphysics, literature, music, or art, the way is the same, inner or outer, a personal journey over humanity's collective experiences in life. The problem of self then becomes the recognition of Self.



Are Plants Anemic?

TO SAY THAT PLANTS are "human" may be stretching a point, but both plants and people are living organisms, dependent on certain nutrients for growth and well-being. When proper nourishment is lacking, both falter and may die.

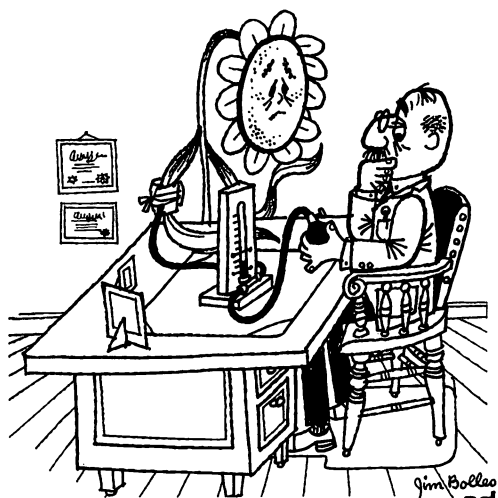
For a long time, scientists have known that nitrogen, phosphorus, potassium, calcium, magnesium, and sulphur are necessary for plant health. The need for certain *micronutrients*—such as iron, manganese, copper, and zinc—is a more recent discovery. They are called micronutrients because only trace amounts of them are needed. But that trace is essential and without it plants suffer. A complete lack of micro-

nutrients means that the plant will die. Of all micronutrient deficiencies, the lack of iron is most common. This condition is called iron chlorosis or *anemia*.

There are several plant symptoms that indicate iron chlorosis. First, leaves, especially young leaves, turn pale green or yellow. This yellowing first appears between the leaf veins while the veins themselves remain green. Another symptom of iron chlorosis can be found in flowers. For example, a rose bush in need of iron will produce fewer and smaller blossoms.

Iron chlorosis can be found in plants in the United States from coast to coast. There are some areas where it is safe to say that *most* untreated plants suffer iron chlorosis. Once iron deficiency has been established, it can best be corrected with a type of chemical called *chelate* (pronounced key-late)—synthetic chemicals that have the ability to "claw" or "grasp" a metal such as iron and make it available to plants. One of the most widely used is Sequestrene, a development of Geigy Agricultural Chemicals, available as a soluble powder, which dissolves easily in water for application with a sprayer or sprinkling can, or undiluted for direct application to the soil.

Many expert gardeners consider chelates a kind of "vitamin" supplement for their plants and use it *before* signs of iron chlorosis or anemia appear.



Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

WE ALL ADMIRE those who have reached an age in excess of three score and ten and still are well-preserved and youthful in appearance. Upon first consideration, such persons seem to be an incentive for science to continue its exhaustive research for the prolongation of life. But mere age must not be the measuring rod for determining the value of long life; rather this should be the extent to which it is lived.

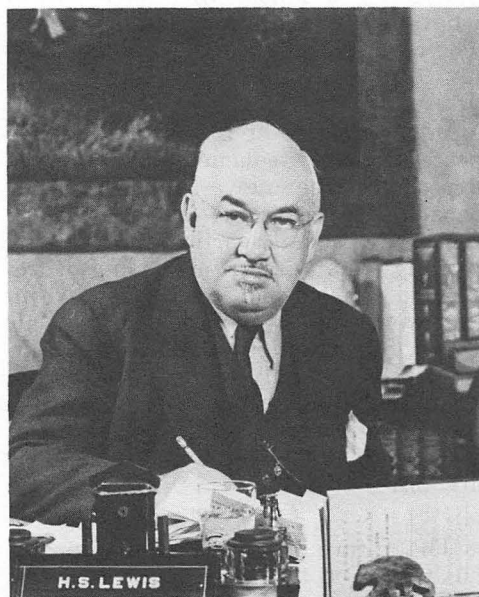
A large university has kept alive in its biology laboratory a chicken's heart for a period of nearly fifty years. A human being with full possession of his faculties could be kept alive scientifically in like manner for centuries by being isolated from influences which ordinarily depreciate life and by being prevented from those activities which eventually terminate it. How many would care to add fifty or a hundred additional years to their lives under such conditions?

It is not life itself, then, that we want but what life may afford us in joyous moments, opportunities for accomplishment, and experiences which broaden the mind and satisfy the soul. A science that can add years to our lives without the sacrifice of the fullness of living would be accomplishing a truly worthy end. A science that says we must ease our pace and refrain from pouring our mental and physical energy into things far more important than a few added years of passive existence is wrongly evaluating life.

Life Is To Live

Life is to live, not to endure. Is there anywhere an inventor, artist, writer, or businessman with high ideals and a worthy project who would not gladly give ten years of an inactive later life so that *now* he may enjoy intensely his powers of accomplishment and the exercise of his abilities? What man would deny himself present golden

DR. H. SPENCER LEWIS, F. R. C.



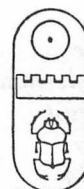
A Glass-House Existence

minutes of varied experiences, great activity, and living to the fullest in accordance with moral and ethical laws for later years of comparative inertia?

True living begins with accomplishment, the planning and execution that permits experiencing life, that makes for filling the human consciousness with impressions from which stimulating ideas may come. The one who only wades in the sea may be safe from possible undercurrents and the danger of drowning, but he will never know the thrill of swimming, of mastering even to a small degree that element of nature.

The one who stays securely upon the ground and depends solely upon his own legs for locomotion may never risk being thrown from a horse, but neither will he ever know the rush of wind in his face and the exhilaration of being propelled at a speed beyond his own physical abilities.

Those who continually seek safety at the sacrifice of varied experience, who decline to wrestle with the forces



of nature for fear that they may be compelled to draw upon the energy required for a longer life, have gained what by their caution and frugality? The reward of old age? What are these joys of old age that they are so highly praised by men?

In the decline of life, our powers of perception are weakened, our ability to experience the new is limited, our capacity of enlarging our knowledge either by actual participation or by reading what others are doing is restricted. In old age, we cannot live in the world of imagination as in our youth, for imagination affords its greatest satisfaction only to those who do not know the fallacy of much of that which they imagine, who still have ahead of them years in which to materialize their dreams.

The Now

The future for those who are aged has narrowed to the *now*; they are left with their memories only. Therefore, one who has lived a full life, wasted no conscious moments, accepted the gauntlet thrown down by existence itself, explored himself and the world in which he has lived, and not let any man or group of men limit his thought or his inquiries will have a large library of memory impressions to relive.

If he has had a sheltered existence, led a passive life, pampered the life force within himself, and frequently withdrawn from contests with life so as not to bear any of its bruises, he will have missed many glorious adventures.

The events which he can recall with emotional gratification will be limited to the number he can count upon his fingers. Each day of the later life he was so careful to preserve will become a dread, monotonous existence, unable to provide either the joy of experiences or the stimulus of cherished memories.

Life is to live; it is not to waste. For example, one who uses to the fullest extent his faculty of hearing seeks at every opportunity to have sounds and their combinations poured into his ears so that they will enlarge his conception of the world of reality and keep vibrant his emotional self.

He will not, however, expose his eardrums to crashing sounds which may rob him forever of his sense of hearing. The one who lives boldly must, therefore, live intelligently. He will not hold back life nor use it niggardly; but neither will he cast it away.

Each hour must be lived for what it will afford; for living is consciousness, and consciousness is experience. Tomorrow may offer what today cannot; therefore, life must not all be spent at one time. One can—if there is nothing from which he will refrain and he does not act contrary to conscience and divine cosmic laws—live a century, even two centuries, of experience within the ordinary normal span of years allotted by nature. It is far better to say at the close of life, "I have lived," than merely to say, "I am ninety."

From the *Rosicrucian Digest*, July, 1939



ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *May* issue for a complete listing—the next listing will be in *August*.



(International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.)

WALTER AND MARGARET KEANE exhibited their paintings in the Rosicrucian Art Gallery from mid-June to mid-July. Their work once seen can never be forgotten: It challenges the heart, mind, and esthetic sense.

With solid backgrounds of art training, these artists share a composition, technique, and color, as well as a philosophic outlook toward subject matter that is decidedly maternal. Their expression remains distinctly individual.

To Walter Keane, who says every fleck of paint is a part of his experience, emotion, conviction, "humanity is a child." Remember that, and you will see in those wide-eyed and questioning children a summation of bewildered innocence asking its eternal question, "Why?"

To Margaret Keane, the child has become an adolescent, and the torment has gone from the "Why?"; but it is still

The Keanes at the Rosicrucian Gallery

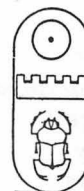
there. Poignantly and in highly evocative and poetic fashion, her dream maidens are timeless and appealing.

These artists complement one another. Their exhibit furnished gallery-goers a rare and rewarding experience.

THE KEANES AT HOME



Walter and Margaret Keane in their Woodside, California, home, surrounded by their children—Susan (standing), Jane (prone), and those others which are likely to be scattered all over the world.



JONATHAN COOK

Frontier Beyond the Textbook

*Exploring it is an
adventure in new physics*

IN THE LIGHT of new physics much is altered that was once thought to be firmly entrenched in fact and therefore irrevocable. The radio-telescope has revealed new facts on the plane of the submicroscopic, and the shifting concepts of relativity have shattered our certainty about the real nature of just about anything.

Since anything is explicable only in terms of another which itself can be explained only in terms of a third, we go on until we circle back to the first thing again. It has been said that the dance of *relata* has so changed the world of physics that it has become more or less a world of shadows.

There is more in bodies, things, and events, it seems, than is contained merely in their structures or material forms. The inner action transcends the outer structure in such a way that there is in things *a trend beyond themselves*. This poses the question: Can something on the mental plane be transformed into something physical?

This is common practice in a way. The artist paints the picture which his mind has formed; the architect thinks out the plans of a building which artisans construct. But can energy from the mind produce something of physical substance directly? It has already produced a picture on a photographic plate.

Experiments have shown that a plant's electric potential is affected if the plant is subjected to sound waves: Plants can be caused to grow faster by a treatment of sound vibrations. A note sounded on a piano will vibrate in harmony with components of a note higher

or lower in the octave, producing a resonance. In somewhat the same way, one radio wave may resonate with another. Resonance might be considered as an affinity similar to the valence of chemical elements; except that it takes little account of distance.

To develop the proper sound waveform to help a certain plant, the moment of resonance must be determined. This can be accentuated by radiation emitted by the operator: The mind acts as a modulator of changing wave-forms being emitted from the human body. If holding a steady thought of something in the mind attunes bodily radiations to those of the object; then focusing one's mind on a plant tunes one in on its radiations. The wave-forms which the individual emits are then in harmonic relationship with the plant's own radiation, reinforcing the effect. Could this be the secret of the green thumb?

Intellect and Biological Processes

The intellect seems characterized by a natural inability to comprehend life. Because so much takes place behind the scenes, as it were, biological processes seem to happen by magic. There must be something behind chemistry as yet not comprehended. Perhaps we need to turn back the clock (figuratively) in order to progress. When art, science, and religion were one, sympathetic magic was believed in.

Each type of plant probably emits its own particular musical note, usually ultrasonic but perhaps in harmony with some other kind of radiation: Every living entity is a complex electrical apparatus composed of myriads of cells which generate electricity.

Each atom, theoretically, emits a directional beam of radiation, and in molecules such beams form a combined pattern. Strange things are allegedly done with a new type of camera which can "see" the pattern. A photograph of *the flower to be* was obtained by focusing the camera detector on the *seed*. Did the mind of the operator help with the impression recorded on the plate?

Living plants may be stimulated, it is claimed, by subjecting their photographs periodically to certain vibrations. The photograph itself, in this instance, seems to have received a

resonance of radioactive form-waves from the original and gives back similar but amplified generic wave-patterns from the booster irradiation. The emulsion on the photograph retains the generic pattern of the object and, thereafter, acts as a sort of tuned transmitter. When a radionic broadcast is projected through it, this pattern even at a distance will transmit exactly the radiations suitable for affecting the plant.

Are some of our sicknesses due to an offbeat of otherwise normal vibrations? Perhaps the curative values of drugs derived from plants lie in their particular radioactivity, which alters the erratic vibrations of those portions of the patient's system that are out of kilter: a new twist to sympathetic harmonic vibration.

It has been proposed that the field is as much an integral part of matter as the sensible part which it surrounds. Any sensitive part of the human organism will respond to the correct combination of frequencies. The heart muscle is affected by a combination of 105, 160, and 214 cycles per second while the speech area of the brain is affected by a 98, 132, 234 frequency combination.

Relation by Inner Content

Perhaps all things are related by their inner content. Everything, animate and inanimate, has its correct angular relationship to the earth's magnetic field. Rotating an object until its axis forms its critical angle with the earth's magnetic north-south axis causes the object to become a resonator: It seems to have its own *fundamental* ray in a certain direction.

It has been asserted that a patient's disease can be diagnosed by using his blood specimen with a special type of

camera. A comparison is made by using two intersecting beams of radiation, one emanating from the blood specimen, the other a synthetic radiation specifically tuned to some particular disease condition. At their intersection, the synthetic beam "analyzes" that from the blood specimen to see if they match.

The photograph of a person retains certain vibrations which are so connected with the original that a type of radar camera can find the missing person by scanning the area, provided that the camera has at its controls either the photograph or something the person used. The operator, however, must be one who has the right vibration although this relationship seems to be adjustable to a certain extent.

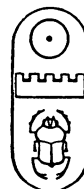
That things handled by an individual absorb some of his personality is a fact demonstrated today by ESP experiments. By contacting objects touched by criminals, those with extrasensory perception have been able to describe in detail what the individuals looked like—height, weight, and features. In at least one instance, a murder committed in England was solved by an extrasensory perception insight into the crime when the sensitive contacted certain objects belonging to the criminal.

Thus it might almost be said that what happens today could be conditioned by what is going to happen tomorrow, for whereas disharmony causes a separation of mutual radiations, where there is electric resonance neither time nor space seems to matter. As one approaches the frontier beyond the textbook, it is not difficult to agree with Plotinus that the most irrational theory of all would be to consider that elements without intelligence could produce intelligence.



PORT-OF-SPAIN RALLY

Members in the vicinity of Port-of-Spain are cordially invited to attend the Rosicrucian Rally being held at the Trinidad Hilton Hotel, September 26 and 27. For further information, contact the Rally Chairman, Mr. Kenrick Gooding, P.O. Box 895, Port-of-Spain, Trinidad, W. I.



FRANK JAMES RUSSO

Psychic Power of the Hand

THE HAND is a superb piece of mechanism, an object of elegance, a medium of expressive language. More profoundly, it is psychic and magnetic, carrying the healing, creative forces of the Cosmic.

Man is the only living creature to invent and develop tools by the use of his hands—an ability which gives him a mastery no other species has. How many realize that we carry throughout life a precision instrument which has never been surpassed: the human hand?

Man reached the conception that some mysterious and vital force was responsible for animating his body when he discovered that his hand was able equally to animate objects and his daily tools. As the hand brought stones, sticks, and other protective weapons to life, a miraculous power seemed to flow into the human body from inanimate objects. Feeling and acting at the same time, the hand seems equipped with a sense of its own.

Suited equally to the roughest and most delicate tasks, the hand has made use of the flint knife, the smith's hammer, the woodcutter's axe, the farmer's plow, the knight's sword, the journalist's pen, the silversmith's scales. The skilled hands of the surgeon perform miracles; masseurs and osteopaths, potters and sculptors acquire a delicate supernormal sense of touch.

All know the story of Helen Keller and Anne Sullivan and the thousands of blind and deaf mutes who have learned to read, write, and even speak since they blazed the trail. What great-

er miracle could the finger tips create when their touch makes such prison walls crumble?

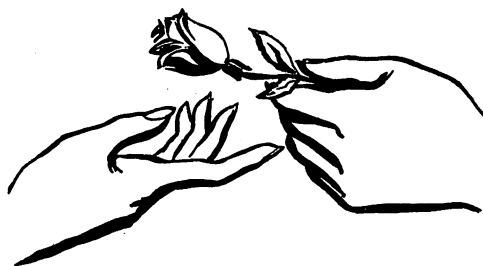
When the late Sir Alexander Korda, the British film magnate, was ill, Sir Winston Churchill scolded him: "The trouble with you, Alex," he said, "is that you never take any exercise, never use your hands. Look at me. I used to lay bricks. I still paint. I'm active. What do you do with your hands?"

"I talk with them," replied Sir Alex.

And the language of hands is international. In Rome, the hand was a symbol of fidelity; the laying of a hand on someone's head indicated the right of property in the person touched. For the early Christians, the hand was a symbol of both the Father and the Son. It was often represented as extending from the clouds. Sometimes the hand was open, with rays issuing from the fingers; but more often it was an act of benediction, with two fingers raised.

The physical touch, too, was important, for the hand was the carrier of the healing fluid, which St. Luke called "the power of God." The faith of primitive nations in the healing power of the royal hand can be traced back to antiquity. The chief was considered a pontiff and prophet, mediator between God and man, whom the Supreme Being had invested with superhuman powers. Emperor Augustus is said to have had the gift of curing all human illnesses. Roman authors described the miraculous cures effected by the hands of Vespasian; people flocked to the Imperial Court from all over the Roman world for his touch.

A thumb of Pyrrhus, king of Epirus, was believed to cure instantly. When the king's body was cremated, it was attested that the wonder-working thumb was not consumed by the flames. It was preserved as a relic, encased in a golden pyx in the temple of Zeus.



THE FARTHER we travel in search of truth, the more we are confronted by paradoxes. One of these is the concept of God. We are told that God created man in his own image; but the fact is that man creates God as an image of his own characteristics.

At one time, the picture, *The Ten Commandments*, attracted large audiences of religious people. One of my friends asked what had impressed me most and I flippantly remarked that Cecil B. de Mille had proved God to be a Jew.

We are constantly trying to make God fit into some kind of preconceived mold of our own making. If the neighbor next door is a pleasant person and we approve his morals and religious convictions, we want God to approve of him, too. If he doesn't live up to our standards, we don't want God to appraise him too highly. Each of us has a mold or pattern into which we fit our own idea of God.

Throughout the sacred scriptures of the Brahmans, in dozens of different ways, God is called the indescribable, the unknowable, the untouchable, the formless, without attributes or qualities. He cannot be confined to space-and-time limits; is without beginning or end; not flattered by our praise nor moved by our human tragedies and comedies. No particular life stream—animal, vegetable, or man—stands closer to God than another in His scheme of creation. His plan of evolution moves on with little help and a great deal of hindrance from us.

Scientists may scan the macrocosm of the heavens with their telescopes or explore the inverted universe with their microscopes, yet never come closer to the explanation of God than the man in his garden or the woman baking bread.

My concept of an infinite God can be described only in finite terms and by commonplace illustrations. His plan of evolution, into which every natural and spiritual law fits, is serving a purpose. Cause and effect rule relentlessly: Wheat grows when wheat is planted; crime and poverty follow in the wake of war and strife.

This plan or purpose may be compared to that of a master engineer who designs and constructs a broad,

ALICE STICKLES, F. R. C.

The Concept of God

smooth highway across a country. We can use the highway without the master engineer's taking the least personal interest in us: We may obey traffic rules or not, go east or west. We may get lost, wander onto a side road, snarl up traffic, or start off in the wrong direction. It is entirely up to us to use the highway or not, and the master engineer himself does not wait around to give us a tow or pick up the pieces if we get into trouble.

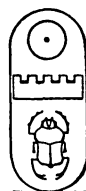
The illustration dramatizes the impersonal and abstract concept of God. It might be called the scientific approach. There is the opposite approach in which I am aware of the most intimate relationship possible to the Creator. The circulation of my blood, the intake of my breath, and all the other mysterious phenomena within my body are the miraculous creative force of life animating the chemicals of flesh and bone and giving me individuality, intelligence, and consciousness.

The magnetic field surrounding my body, called an aura, is an invisible shell in which I am the center, protected, individualized, and in attunement with all the other auric spheres in the human family and with the Lord of the Universe Himself. There can be no relationship any more personal or intimate than this.



LOOKING AHEAD

Wellington (New Zealand) Chapter of AMORC announces a 1964 *New Zealand Rosicrucian Convention*, Saturday and Sunday, October 24 and 25, at the Savage Club Hall, 1 Clyde Quay. Try to make it, won't you?





SANCTUM MUSINGS



CONFLICT BETWEEN CHURCH AND STATE

CAN LOYALTY conflict with itself? Are there divisions of it as of a scale by which one supersedes another? Spiritual loyalty consists of devotion to a moral code, a series of mandates governing our moral conduct and religious beliefs. Such codes and mandates may be prescribed by a religious sect with which we are affiliated.

Our moral convictions have a divine connotation. We think of them as having their origin in a "God-inspired" Intelligence; that is, either they come to us as a consequence of that divine element of our own beings, as soul, Universal Mind, and cosmic impulse, or they are so proclaimed by those in whose spiritual qualities we have faith. If we are loyal to them, they represent to our thinking and level of consciousness the acme of perfection and of goodness.

Other Loyalties

Man, however, has other loyalties and devotions which he manifests. There are loyalties to one's family, to friends, to organized society, the state, or the country in which one resides. Are all these other loyalties to be sacrificed on demand to one's spiritual or religious devotions and affiliation? At times, it may seem to the individual that the requirements of the state, the edicts of government, the demands of society are not compatible with his spiritual loyal-

ty. He then defies the civil code or laws of the state and technically becomes a criminal or an anarchist.

Today, throughout the world, we find more and more people inclined to rebel against the state because they assert that its laws are contrary to the "higher authority" to which they are loyal, this higher authority being to them their conception of religious precepts and beliefs. These persons are at best but *nominal citizens*. They are law abiding *only* when, according to their interpretation—or that of their church—there is no inconsistency between what their government decrees and the fiat of religious authority. Such citizens are actually bound first to the opinions and decrees of religious potentates, who often are not even citizens of their own nation.

Thus a nation may establish as a law that which is necessary for the health, education, and welfare of its people. A section of the populace may defy it if their religious authority finds it not compatible with the dogma of their faith. In effect, then, the religious authority intercedes to impose its own will as against the state. It mitigates loyalty to the state if and when the state's requirements cannot be reconciled with the religious code and objectives. This results in the sovereign rule of organized religion over the state and exacts a primary loyalty from the religious adherents. If this practice is allowed to spread, the power of the state is made nugatory.

In defense of this practice, the religionists will perhaps contend that a state may often become godless, atheis-

tic in its legislative structure, that loyalty to such a state strikes at the very heart of spiritual values and will destroy religion if its laws are obeyed. Such are extreme instances and are always obvious. Where, therefore, the multitude of the people have a dominant spiritual motivation and do not wish the suppression of moral values, they would be justified in rebelling against such a state.

This rebellion would not be justified on the ground of mere incompatibility of belief with the civil requirements, but rather because it constituted the *will of the people*. For a state to oppose the will of the majority of its citizens is tyranny. By the same reasoning, however, people may unanimously decide that their state should eradicate all religious practices. Though such might be offensive to people of other nations, a state could not be politically condemned for such an activity if it actually reflected the will of its citizens.

No Unbiased Criteria

When, however, a state advocates the tenets and practices of a single religious sect, even with the will of the people, it is not being judicious nor expedient. The religious concept is an *abstract* and wholly intangible factor. There are no impersonal unbiased criteria by which it can be determined which conception of God and spiritual life is the right one.

Each religious adherent has within himself alone the certainty of the rectitude of his belief. To advance the doctrines and dogma of but one conception is at least a tacit condemnation of all others. It is a presumption by such a state that a man—or group of men—has the perfect conception of the Absolute. Since, then, the realization of God is and must be a personal experience, to deny that privilege to any individual is a *prima facie* wrong.

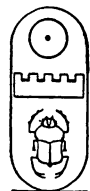
Although the individual should have the right to conceive and worship God in accordance with his personal illumination, there must be restrictions imposed on the transference of those convictions to social relations. How one defines conduct which conforms to his conception of the Divine may be entirely detrimental to the welfare of others who do not think likewise. The

state may allow freedom of conscience, but it cannot allow absolute freedom of action. The basis of the state is its unitary quality.

No matter what the moral premise or ideal of the individual, he cannot be permitted to be wholly individualistic to the extent that he interferes with the rights of others as members of society. Since the state cannot justly decide upon any single moral or religious code as the ground of human behavior, it must resort to expediency. It must be determined what custom and experience have shown to be the best, the best being construed as that which contributes to the mental, physical, economic, and social welfare of the populace as a whole. This, then, must be rigidly enforced as against all groups in society, religious or otherwise. Only evident improvements, based upon the same standards, should make for any change.

In reality, the intelligent citizen can, under these provisions, find no fundamental conflict between his spiritual and civil obligations. He is not being denied a God of his own heart, a conception of Deity understandable and acceptable to him. He will realize that every other human being is entitled to the same right because of the inherent differences in mortal understanding of the Divine. He will further realize that the state is and must be concerned with temporal things, with tangible realities of the everyday world. That which to rational minds brings harmony and well-being into human relations is reflecting in a concrete form the spiritual idealism of all religion.

Any state, therefore, that is so organized and functions according to such precepts should exact from its citizens *equal loyalty* to that of any spiritual authority. Any difference between religious doctrines and the dictates of such a democratic and just state does not warrant, therefore, a secondary allegiance by any group of citizens to organized society. Until all men have equal spiritual insight, no government should reflect a single religious system. Likewise, no religious sect is justified in opposing good government simply because of the latter's nonconformity to the letter of religious doctrine.—X



The Nobility of Silver

ANCIENT Egyptians made tableware and cosmetic cases out of silver and later ones fashioned the oars on Cleopatra's boat out of it. Dishes and utensils in silver for serving and cooking, were used in Rome; but after its fall, silver was reserved for objects for the Church.

When silversmithing was a handicraft, England produced more fine silver pieces than any other country. At first, mostly cups and salt cellars; then complete services, and finally large ornamental pieces, all of which had to be displayed.

For more than 600 years, the English have used a marking method to guarantee the purity, origin, and date of all silver articles made in Great Britain. In 1544, the first Assay punch, or *hall mark*, was registered in London's Assay Hall. The manufacturer's name or symbol punch was stamped first. Then the piece was assayed for purity. The

Assay Master stamped three marks: a sterling quality punch, a date letter with surrounding shield, and a city mark.

By Henry VII's reign in Tudor England, silver had achieved a great variety of design. When he died in 1509, he left \$7 million worth of silver items! In the early Stuart period, however, Charles I "borrowed" many silver objects from his subjects to replenish the Treasury, and during the Commonwealth, much silver from Church and aristocracy alike was ordered destroyed. After the Restoration, however, the craft again became active. Design and decoration were "Baroque."

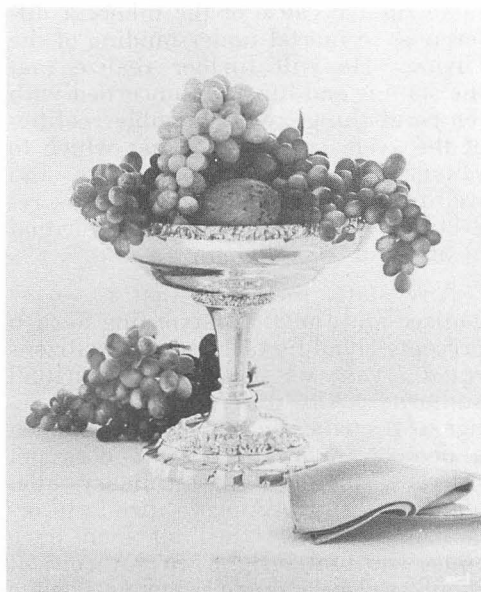
The silverware standard was raised in 1696. Less copper was included, with the result that the silver was softer, designs more simplified, and rounded forms became more popular. This was the classic "Queen Anne" period—one of the most beautiful in English silver history.

The next period, "Early Georgian," lasted from 1720 to 1765 and was "rococo" or elaborate in style. This saw the introduction of a table centerpiece, the epergne, containing several grouped dishes for condiments.

The "Late Georgian" period, 1765 to 1830, was the Neoclassic era. Its style was greatly influenced by excavations of the ancient Roman city of Pompeii. Not until about 1743 was the tradition of elegant silver plate born in Sheffield, England—the result of an accident!

Silversmith Thomas Boulsover, repairing a silver knife blade, accidentally overheated the silver and the copper wedge holding it. The two metals fused perfectly. He called it "Sheffield plate" and began making small objects by the process. Eventually, every object ever made in silver was duplicated in Sheffield plate and because of the price was available to everyone—no longer just to royalty!

After the "Late Georgian" period, Victorian designs became hopelessly fussy and the art of silversmithing declined in England. Much of today's silver plate reproduces the earlier traditional pieces. Mr. Frederick H. Hart, president of Ellis-Barker Silver Companies, suggests that good silver plate is always better than a poor piece of silver.



—Courtesy Ellis-Barker Silver Companies

Silver-plate Centerpieces Make a Graceful Comeback.

*The
Rosicrucian
Digest
July
1964*



Rosicrucian Activities

*Around the
World*

Frater Erwin W. E. Watermeyer of the AMORC Technical Department is again in Rosicrucian Park after a few weeks' stay in Germany in connection with the work of the Order. Appointed by the Emperor to the Board of Directors of the Grand Lodge of Germany, Frater Watermeyer while in Frankfurt and Baden-Baden conferred with Frater Wilhelm Raab, Grand Lodge Administrator, and Frater Dr. Werner R. Kron, Grand Lodge Director. Plans were initiated for the future expansion of Rosicrucian activity throughout West Germany.



On May 10, the dedication of the beautiful new temple of the Martinez de Pasqually Lodge in Port-au-Prince, Haiti, took place. Frater Cecil A. Poole, Vice-President and Treasurer of the Supreme Council of AMORC, had been invited to preside at the ceremony but because of last-minute circumstances had to cancel the trip. Grand Regional Administrator, Frater Chris. R. Warnken, went in Frater Poole's place.

The Lodge is a subordinate body of the French jurisdiction, and Frater Raymond Bernard, Grand Master of AMORC France, sent a special congratulatory letter for the occasion. The dedication ceremony was the culmination of many months of toil to crystallize the aspiration of the members. The project had been set into motion by the devotion of a member of the Order who saw the need for a new temple. The ceremony itself had all the solemnity that an event of this magnitude affords, and the attending members derived from it a never-to-be forgotten satisfaction.

Frater Warnken was accompanied on his journey by his wife, Soror Josephine Warnken, Colombe Counselor. On their

way to Haiti, Frater Warnken addressed the Miami Chapter on May 7. From Haiti, the Warnkens proceeded to Puerto Rico where Frater Warnken spoke to the members of the Luz de AMORC Lodge at Santurce at a special convocation held Tuesday, May 12. The next stop was Kingston, Jamaica, where Frater Warnken, before returning to San Jose, gave a lecture on Thursday, May 14, at the St. Christopher Chapter.



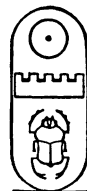
Frater Raymond Bernard, Grand Master of AMORC France, was recently honored by the French Government. He was the recipient of a special citation in recognition of his distinguished accomplishments in the field of culture.

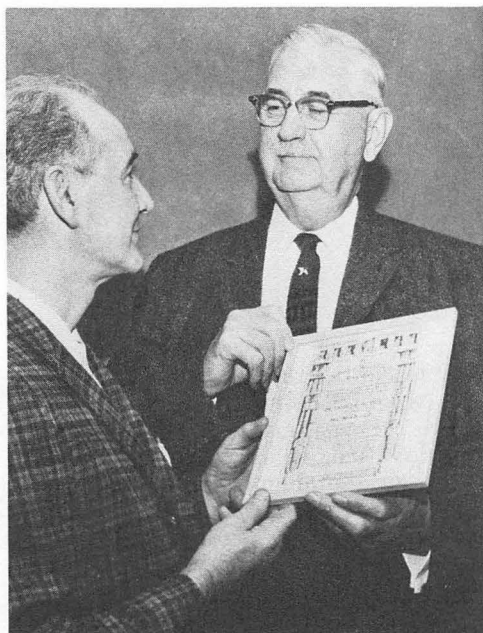


Frater Walter J. Albersheim of the Order's International Research Council has lately returned from a tour of Europe and the Near East. He visited among other places Greece, Israel, Jordan, and Egypt. While in Israel, he met Frater J. Liebermann in Haifa and Frater A. W. Cohn in Tel Aviv and learned of the Order's growth in Israel. Later, in Cairo, he contacted and was entertained by members of the Order there. He has reported at length to the Emperor his views of the progress being made in these places, sometimes under trying circumstances.



Soror Marjorie Chard, who passed through transition on April 29, will be long remembered for the work she did for London's Francis Bacon Chapter and for the many tape recordings made for the Order. An actress of great popularity and talent, she found in the Rosicrucian teachings her wellspring of inspiration. "Going West" held for her only the promise of greater opportunity.





Dr. Charles R. Fox of Northampton, Pennsylvania, for a number of years has spent his spare time from about this time of year until December making Christmas wreaths. Last year, he made 292 of them, each containing 3 pounds of candy wired together and trimmed with ribbon and other ornaments.

The wreaths are sold and the profits devoted to a Christmas treat for the 80 guests of Cedarbrook, the Lehigh County home. Dr. Fox originally made 100 wreaths with his wife's help but by denying himself a little extra sleep he managed to get up early enough to do quite a bit before he started on his morning calls. Practicing medicine has become incidental over the years to practicing humanitarianism, and, at 72, Dr. Fox is well pleased with his practice.

Still, he was surprised and somewhat speechless when he found himself recipient of the Rosicrucian Order's Humanist Award. The award was announced by Mrs. Florence Long, Master of the Allentown, Pennsylvania, Chapter of AMORC, and presented to Dr. Fox by Frater Thomas Sorrentino, chanter.

▽ △ ▽

In April, the first Year Book published by Pythagoras Chapter of Liverpool, England, was made available. Do you have your copy?

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If you want to see Dolls—and more Dolls—come to Melbourne Town Hall anytime between October 26-29. The International Doll Exhibition, sponsored by Harmony Chapter, AMORC, will then be in progress. An executive committee under the chairmanship of Soror Helen Thomson (Box 2451-V, G.P.O., Melbourne, Australia) is arranging the exhibition.

Dolls from everywhere are needed, preferably dressed in the costumes of their points of origin. Everyone with a doll to share and time to spare is invited to contribute so that the international aspect of this Rosicrucian project may be maintained. After the showing in Melbourne, the exhibit will be retained for extension activity in other Australian cities. Dolls should start converging on Melbourne early so that they will reach the above address before the end of September.

▽ △ ▽

"Around the World With Mysticism" will be the theme of the North Atlantic States' Rosicrucian "World's Fair" Rally to be held in New York City's Park Sheraton Hotel on October 3 and 4. Because of the World's Fair, living quarters must be arranged for well in advance of the rally. Anyone planning to attend should write immediately for further information to Rally Chairman, Dr. John Palo, 33 West 42nd Street, New York City, New York 10036.

▽ △ ▽

Toronto, Ontario, (Canada) Lodge is going down the home stretch toward its dream: Its new temple at 831 Broadway Avenue is under construction. Its completion will mark the end of an eight-year project that has engaged the active cooperation and devoted effort of a united membership. A relatively small monetary gap remains, but pledges, purchases of temple building stamps, and generous donations are surely closing it. Then in this important city in Ontario there will be a permanent Rosicrucian haven for all the world to see.

▽ △ ▽

The newly installed Master of Calgary, Canada, Chapter, Frater Harold Stubbs, has taped his organ composition *Hymn to Akhnaton* for chapter use.

RARE, INDEED, are the persons who are really fond of mist. The greatest bulk of people detest it and speak evil things of it. If they tolerate it at all, it is as reluctantly as they tolerate such natural phenomena as cyclones and earthquakes; or such pests as flies and mosquitoes and those noxious busybodies who are ever trying to reform the world before reforming themselves.

As to those who navigate the air and the high seas, and those who drive trains and carriages on land, mist to them is anathema, a dreadful enemy whom they are called upon to fight with all the weapons at their disposal and all the tricks of which their ingenuity is capable.

Unable to bolt it out from the face of the earth, they have been, from time immemorial, seeking ways and means "to contain" it and to reduce its mischief to a minimum. So far, they have won some secondary bouts in their fight with it. But the decisive battle is yet to be fought. Who knows? Perhaps they shall come out victorious in the end.

It is at once a strange and an awesome sensation, that of feeling oneself cut off entirely from the world of visible things with nothing to remind one of it save certain images previously captured and preserved in some dark recesses of one's brain. The skies with the myriad celestial bodies gracing them are nothing but a memory. So is the earth with all the fascinating things dotting its glorious surface.

All is drawn in a whitish, formless, shoreless sea. You alone have not been sucked up by that awful sea. You alone have not changed in the midst of that breath-taking change. The rest of cre-

MIKHAIL NAIMY

Mist Is Mist

ation, whose presence stirred up in you so many wonderful, though often conflicting, thoughts and emotions, has vanished into nothing as if it never were anything but a dream, a phantom, a sweet hallucination.

Mist in the earth is a dampness disengaged by the heat of the sun from seas and marshy places, and spread by the wind over all visible things rendering them invisible. In man it is a similar dampness disengaged by the heat of life from the marshy corners of the soul and made to shroud all the high lights of the soul.

Thus sorrow is mist effused by the swamps of fear, uncertainty, unbelief, and made to enfold the soul so completely as to blind it to all the serenity, the certainty, and the faith with which Life abounds.

Mist also is that exuberant joy which is drunk with the wine of lowly animal passions, which wine is usually extracted from putrid carcasses in the human heart.

Likewise is anger a mist raised by ignorance from the bogs of the misguided ego, which insists on being obeyed by all, yet itself remaining most disobedient.

Mist is doubt. Mist is despondence. Mist is the grin of the victor and the

ROSICRUCIAN NATIONAL CONVENTION IN BRAZIL

SEPTEMBER 25, 26, 27

THE FIRST NATIONAL CONVENTION of the Rosicrucian Grand Lodge of Brazil will be held in Curitiba in September. On this occasion their newly completed Grand Lodge Temple will be dedicated. The Imperator of the Order, Ralph M. Lewis, as well as the Supreme Secretary, Arthur C. Piepenbrink, will be in attendance. AMORC dignitaries from many Latin-American countries will likewise be present. For further information address: Gran Logia de AMORC de Brasil, Orden Rosacruz, AMORC, Bosque Rosacruz, Caixa Postal, 307, Curitiba, Paraná.



growl of the vanquished. Mist is this intellectual, moral, political, economical, and spiritual anarchy which saturates today the atmosphere of the whole earth.

What people need at present more than at any time in the past is a mighty, ringing voice to remind them that mist is mist. What they actually have is this noisy chorus of panic-stricken owls and ravens who are constantly stirring up in their souls the stinking swamps of distrust, hatred, vindictiveness, and greed in an attempt to bludgeon them into believing that the mist effused by these swamps is not only real, but the sole reality; and that all else is but a delusion.

The ears of the present-day world are dreadfully abuzz with the clamor of warlords, politicians, law-makers, men of business and finance, and reformers of all sorts. What these ears long for is the voice that shall sing for them the valor of Man in his war against the beast in him, not against his

brother-man; and his greatness as a world wherein all worlds converge, and not as a "great patriot," or a prominent citizen of this or that parcel of this globe so insignificant among the myriad globes swinging in the space; and the majesty of Man as the true image and likeness of the Power from whom he issued forth, rather than man the butcher, the trickster, and the money-maker.

Many of the world today, weary of that world's mist and blinded thereby, are devoutly praying for the hand that shall brush away the mist and enable them to see the unutterable beauty and grandeur of Man—that beauty and that grandeur which, if hid from the myopic, have never been and shall never be just mist.

Perhaps the day in which we shall hear that voice and behold that hand is not far in the distance.

Originally appearing in *The Aryan Path*, Bombay, the above article is reprinted here with permission of *Religious Digest*, Ceylon.



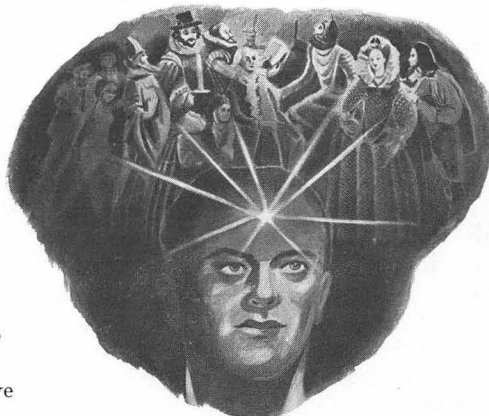
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ARCHEOLOGICAL RESTORATION IN HOLY LAND

(Photo by AMORC)

Roman ruins of Ashkelon a few miles from Jerusalem. Members of the Rosicrucian Camera Expedition are seen viewing the ancient statuary, including one of the Winged Goddess and child. Many such scenes are included in the recently released AMORC color and sound film *Well of Faith*.

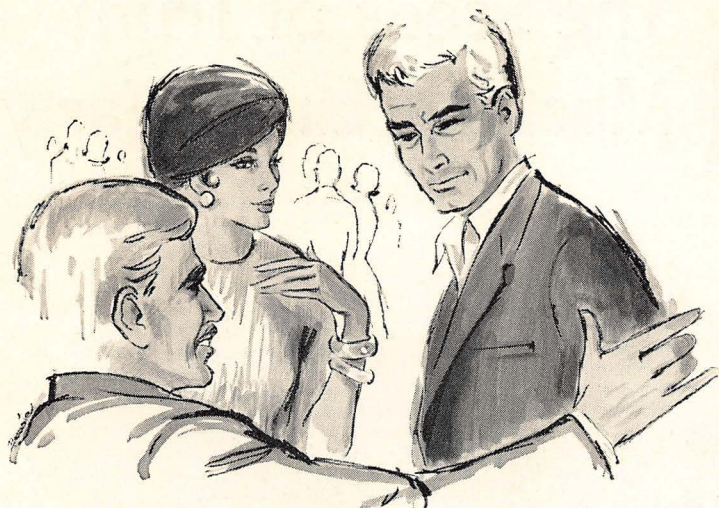


A KING'S PLAYGROUND

(Photo by AMORC)

The city of Kandy, once the capital of Ceylon, is the center of a prominent Buddhist shrine, the Temple of the Sacred Tooth. The beautiful artificial lake was once the sporting place of an early king, the ruins of whose palace still remain. High in the hills and inland, the city is an attractive refuge from the humid heat of the lowlands.

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As Rosicrucians See It



Truth

One concept or word in the English language that is difficult to make clear is *Truth*. At first, it always seems simple enough to understand; but, under interrogation, a person finds himself often perplexed as to its full meaning. If one were to be asked a question that required an answer of either *true* or *false*, he could look at Truth quite objectively. For example, if he were asked to answer *true* or *false* to the statement: "You are wearing a hat"; then he could quite easily affirm that the statement were true or false, simply depending upon whether or not he were wearing a hat. Truth thus defines the existing state or condition. It is always that which describes what exists as opposed to that which does not exist.

The problem then becomes, What is it that exists? If all that exists is Truth, then there really is no untruth or falsehood inherent in the universe. The universe is Truth. It is what IS. Man's difficulty is often due to his hesitancy to deal with Truth directly. Yet Truth is essentially simple: It is the observable universe. Man can know no more than what he observes objectively and subjectively.

Truth is reality, and man has an innate hesitancy to deal with reality. Reality has certain requirements, among which are that man must exert effort to attain his ends; he must think and act positively to bring the good things of life into his environment; he must adapt to change, the motion of life itself. Characteristically, the satisfaction of these requirements does not come easily. Man tends to procrastinate; he has an innate resistance to change; he keeps as his goal a time when he can rest—when he can pause in the onward rush of life.

Thus in his total contact with reality, man is caught in various attempts to color it to suit his passions and innate weaknesses. He tries to make the pattern of life suit his tastes and behavior rather than altering his tastes and behavior to fit the true pattern, the requirements of existence. For these reasons, man lives with falsehoods and untruths. To discover Truth, he has only to be a conscientious and honest observer of life. To live in Truth, he must live in accord with these observations, making no attempt to circumvent or rationalize *that which exists*.—B

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